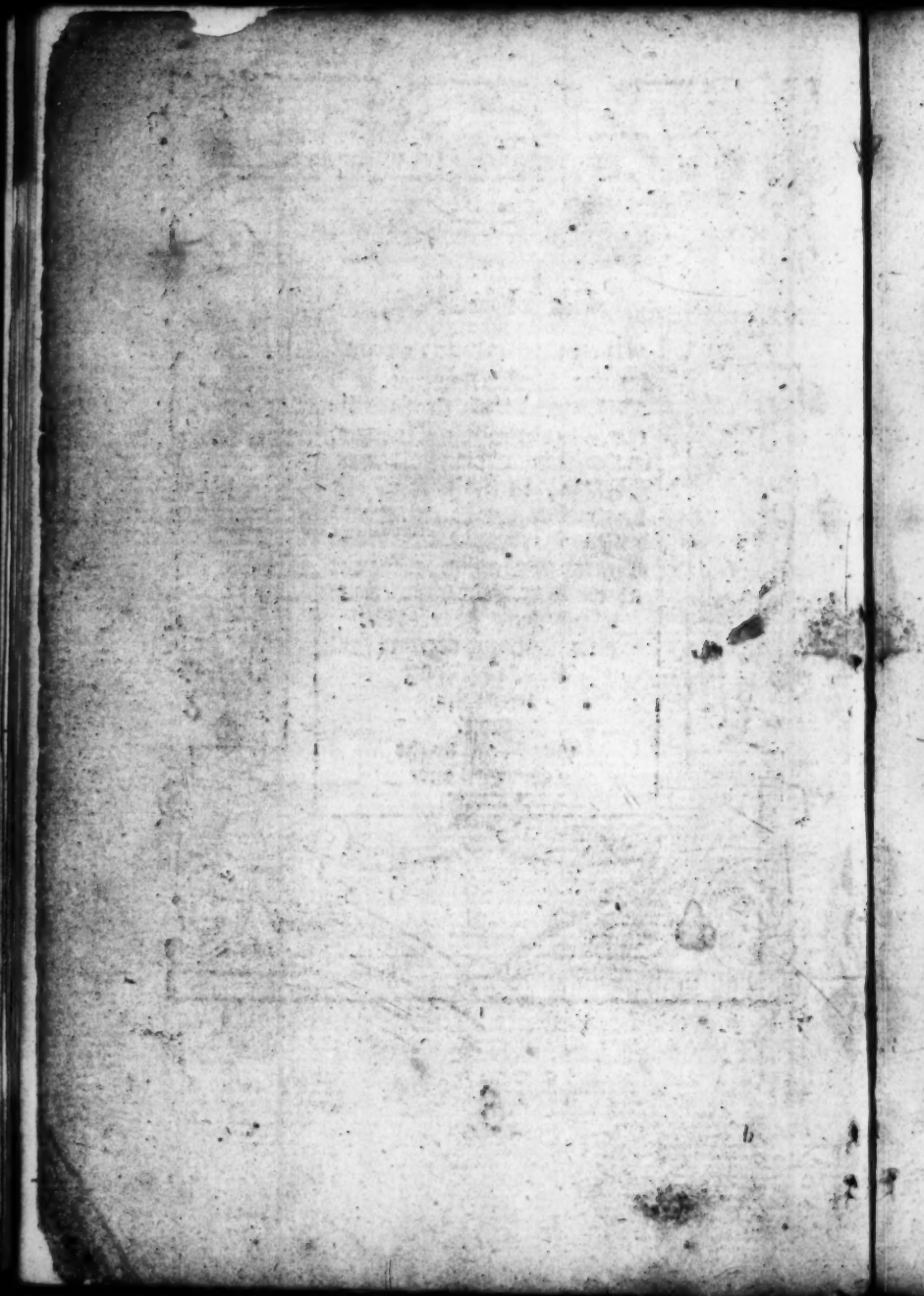




Articles

whereupon it was agreed
by the Synodall Fathers, and
Bishops of both Kingdomes
that the Bishop of London
should be the Moderator
of the Synode, and should
have the first voice in
all matters that should
be brought to the Synode
for the settling of the
same.



Articles.

¶ Of faith in the holie
Trinitie.

There is but one lyving
and true God, and he is
euerlasting, without bo-
dy, partes, or passions, of
infinite power, wisdom
and goodnes, the maker and pre-
seruer of all thynges, both visibie
and inuisibie. And in vnitie of this
Godhead there be thre persons, of
one substance, power, and eternitie,
the father, the sonne, and the holy
ghost.

That the worde or sonne of God
was made very man.

The Sonne, which is the worde
of the father, begotten from euer-
lastyng of the father, the very and
eternall **G O D**, of one substance
with the father, toke mans nature
in the wombe of the blessed virgin, of
A ff her

Articles.

her substance: So that two whole and perfect natures, that is to say, the Godhead and manhood were ioyned together in one person, neuer to be deuided, whereof is one Christe, very God, and very man, who truely suffered, was crucified, dead and buried, to reconcile his father to vs, and to be a sacrifice for all synne, both originall and actuell.

Of the goyng downe of Christe into hel,

I As Christe dyed and was buried for vs: so also it is to be beleued that he went downe into hell,

Of the Resurrection of Christe.

I Christe dyd truely rylse agayne from death, & toke agayne his body, with fleshe, bones, & all thynges appertaining to the perfection of mans nature, wherewith he ascended into heauen, & there sitteth, vntyll he returne to iudge al men at the last day.

Of

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Of the holy ghost.

The holy ghost, proceeding from the father and the sonne, is of one essence, maiestie, and glory with the father and the sonne, very and eternall God.

The doctrine of holy Scripture, is sufficient to saluation.

Holy Scripture, containeth all thynges necessary to saluation : so that whatsoeuer is not read therein, nor may be proued therby, is not to be required of any man, that it should be beleued as an article of the fayth, or be thought requisite necessary to saluation.

By the namyng of holy Scripture, we do vnderstande those Canonicall bookes of the olde and newe Testament, of whose auctoritie, was neuer any doubt in the Church.

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¶ The names and number of the
Canonicall bookes.

Genesis.	Ruth.	Psalmes.
Exodus.	2. Samuel.	Proverbes.
Leuiticus.	2. Kings.	Eccles. or preacher.
Numeri.	2. Chronicles.	Cantica, or songe of Solomon.
Deuter.	2. Eldr.	4. Proph. & greater
Iosue.	Hester.	12. Proph. the lesse.
Judges.	Job.	

As for the other bookes (as Jerom
saith) the Church doth reade for ex-
ample, and for good instruction of
lyuyng: But yet doth it not applie
them to establishe any doctrine.

Such are these folowynge.

3. & 4. of Esdras.	Judith.
The booke of wysdome.	Tobias.
Iesus the sonne of Syrach.	Machabees. 2

All the bookes of the newe Testa-
ment, as they are commonly recea-
ued, we do receaue, and accompte
them for Canonicall.

Touchyng the olde Testament.

¶ The old Testament is not contra-
rie to the newe. For, both in the old
and newe Testamentes, everlastinge
lyfe

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lyfe is offered to mankind by Christe, who is the only mediatour betwene God and man, beyng both God and man. wherefore, they are not to be hearde, whiche saigne that the olde fathers dyd loke only for transitorie promises. Although the lawe geuen by Moses, as touchyng ceremonies & rites, do not bynde christian men, nor the ciuil preceptes therof, ought of necessitie to be receaued in any common wealth: yet notwithstanding, no christian man whatsoeuer, is free from the obedience of the commaundementes which are called morall.

The three Credes.

The three credes, Nicene crede, Athanasius crede, and that whiche is comonly called the Apostles crede, ought thoroughly to be receaued and beleued, For they may be proued by
most

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most certayne warraunties of holy
Scripture.

¶ Of originall or birth synne.

¶ Originall synne standeth not in
the folowynge of Adam (as the Pela-
gians do baynely talke) but it is the
fault and corruption of the nature
of euery man, that naturally is in-
gendred of the offsprynge of Adam,
whereby man is very farre gone
fro his former righteousnesse, which
he had at his creation, and is of his
owne nature geuen to euill: so that
the fleshe desiereth alwayes contra-
rie to the spirite, & therfore in euery
person borne into this worlde, it de-
serueth Gods wrath & dampnation.
And this infection of nature doeth
remayne, yea in them that are bap-
tized, whereby the lust of the fleshe,
called in Greke *φάρμα σαρκός* whiche
some

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Some do expounde, the wysedome :
Some, sensualitie : some, the affecti-
on : some, the desire of the fleshe, is
not subiect to the lawe of God. And
although there is no condemnati-
on for them that beleue and are bap-
tized : yet the Apostle doth confesse,
that concupiscence and lust, hath of
it selfe the nature of synne.

Of free wyll.

The condition of man, after the
fall of Adam, is such, that he can not
turne and prepare hym selfe by his
owne naturall strength, and good
workes, to sayth, and calling vppon
God. Wherefore we haue no power
to do good workes, pleasaunt and
acceptable to God, without the grace
of God by Christe preuentynge vs,
that we may haue a good wyll and
workynge in vs, when we haue that
good wyll.

Of

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Of the iustification of man.

We are accompted righteous before God, only for the merite of our Lorde and sauour Iesus Christe, by fayth, and not for our owne workes or deseruynges. Wherefore, that we are iustified by fayth onely, it is a most whollsome doctrine, and full of comfort: as more largely is expessed in the Homilie of iustification.

Of good workes.

Albeit that good workes, which are the frutes of fayth, and folowe after iustification, can not put away our sinnes, and endure the seueritie of gods iudgemēt: yet are they pleasing & acceptable to God in Christe, and do spryng out necessarylpe of a true and liuely fayth, insomuch that by them, a liuely fayth may be as euidentlye knowen, as a tree discerned by the fruite.

VWorkes

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VVorkes before iustification.

Theworkes done before the grace of Christe, and the inspiration of his spirite, are not pleasaunt to God, forasmuch as they spring not of fayth in Iesu Christe, neither do they make men meete to receaue grace, or (as the scoole aucthours say) deserue grace of congruitie: but because they are not done, as God hath wylled and commaunded them to be done, we doubt not but that they haue the nature of synne.

VVorkes of supererogation.

Voluntarie workes, besides, ouer and aboue Gods commaundementes, which they call workes of supererogation, can not be taught without arrogancie and impietie. For by them, men do declare that they do not only render vnto God as much as they are bounde to do: but that they do more for his sake, then
of

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of bounden duetie is required. Wher-
as Christe sayeth playnely: when ye
haue done al that are commaunded,
say, we be vnprofitable seruauntes.

No man is without sinne, but Christe alone.

C Christe in the trueth of our na-
ture, was made lyke vnto vs in all
thynges (sinne onely except) from
which he was clearely boyde, both in
his flesh and in his spirite. He came
to be the lambe without spot, who
by sacrifice of hymself, made once for
euer, should take away the synnes of
the worlde, and sinne (as S. Iohn
sayth) was not in hym: But the rest,
although we be baptizd, and borne
agayne in Christe, yet we offende in
many thynges, & yf we say we haue
no sinne, we deceaue our selues, and
the trueth is not in vs.

Of synne after Baptisme.

C Every deadly synne, wyllngly
committed after baptisme, is not
sinne

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sinne against the holy ghost, and b^e pardonable. wherfore, the place for penitence, is not to be denied to such as fall into synne after baptisme. After we haue receaued the holy ghost, we may departe from grace geuen, and fall into synne, and by the grace of God, we may ryse agayne, and amende our lyues. And therfore, they are to be condemned, which say, they can no more synne as long as they lyue here, or denie the place of forgiveness to suche as truly repent and amende their liues.

Of predestination and election.

Predestination to lyfe, is the everlastyng purpose of God, wherby (before the foundations of the world were layde) he hath constantly decreed to deliuer frō the curse & damnation, those whō he hath chosen in Christe out of mankynde, & to bring them
them

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them by Christe to everlastyng saluation, as vessels made to honour. wherbypon, such as haue so excellent a benefite of God, geuen vnto them, be called accordyng to Gods purpose by his spirit workyng in due season. They through grace obey the callyng, they be iustified freely, they be made sonnes of God by adoption, they be made lyke the Image of his onely begotten sonne Iesu Christe, they walke religiously in good workes, and at length, by Gods mercie, they attayne to everlastyng felicitie.

As the godly consideration of predestination, & our election in Christ, is full of sweete, pleasaunt, and vnspeakeable comfort, to godly persons, & such as feelee in them selues, the working of the spirite of Christe, mortifyng the workes of the flesh, and their earthly members, and drawyng by their mynde to hygh & heauenly thynges, as well because it doth

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doth greatly establishe and confirme their sayth of eternall saluation, to be enioyed through Christe, as because it doth feruently kindle their loue towarde God: So, for curious and carnall persons, lackyng the spirite of Christe, to haue continually before their eyes the sentence of gods predestination, is a most dangerous downefall, wherby the deuyl doth thrust them eyther into desperation, or into rechelesnesse of most vncleane lyuynge, no lesse perillous then desperation.

Furthermore, we must receaue gods promises, in suche wyse, as they be generally set forth to vs in holye scripture, and in our doynges, that wyll of God is to be folowed, which we haue expresse declared vnto vs in the worde of God.

VVe must trust to obtayne eternall saluation only by the name of Christe.

They also are to be had accursed
and

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and abhorred, that presume to saye, that euery man shalbe saued by the lawe or secte which he profesleth, so that he be diligent to frame his lyfe accordyng to that lawe, & the lyght of nature. For holy scripture doeth set out vnto vs only the name of Iesus Christe, whereby men must be saued.

Of the Church.

The visibie Church of Christe, is a congregation of faythfull men, in the which the pure worde of God is preached, and the Sacramentes be duely ministred, accordyng to Christes ordinaunce, in all those thinges that of necessitie are requisite to the same. As the Church of Hierusalem, Alexandria, & Antioche haue erred: so also the Church of Rome haue erred, not only in their lyuyng & manner of ceremonies: but also in matters of their fayth.

Of

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Of the authoritie of the Church.

It is not lawfull for the Church, to ordayne any thing that is contrarie to Gods worde wrytten, neyther maye it so expounde one place of Scripture, that it be repugnaunt to another. wherefore, although the Church be a witnesse and a keper of holy writ: yet, as it ought not to decree any thyng agaynst the same, so besydes the same, ought it not to enforce any thyng to be beleued for necessitie of saluation.

Of the authoritie of generall Councils.

Generall Councils maye not be gathered together without the commaundement and wyll of Princes. And when they be gathered together (forasmuche as they be an assemblee of men, whereof all be not gouerned with the spirite and worde of God) they maye erre, and sometyme haue erred, euen in thynges pertaynyng to God. wherefore, thynges ordayned

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by

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by them, as necessarie to saluation, haue neyther strength nor aucthoritie, vntlesse it maye be declared, that they be taken out of holy Scripture.

Of Purgatorie.

The Romysh doctrine concerning purgatorie, pardons, worshyping, and adoration, as well of images, as of reliques, and also inuocation of Saintes, is a sonde thyng, vaine-ly sayned, and grounded vpon no warrantie of Scripture, but rather repugnaunt to the worde of God.

No man may minister in the congregation, except he be called.

It is not lawfull for any man, to take vpon hym the office of publique preaching, or ministring the sacramentes in the congregation, before he be lawfully called and sent to execute the same. And those we ought to iudge lawefully called and sent, whiche be chosen and called to this worke

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worke by men, who haue publique
auctoritie geuen vnto them in the
congregation, to call and send mini-
sters into the Lordes vineyarde.

Men must speake in the congregation,
in such a tongue, as the people
vnderstandeth.

It is a thing playnly repugnaunt
to the worde of God, to haue pub-
lique prayer in the Church, or to mi-
nister the Sacramentes in a tongue
not vnderstanded of the people.

Of the Sacramentes.

Sacramentes ordayned of Christe,
be not onlye badges and tokens of
Christian mens profession: but ra-
ther they be certayne sure witnesses,
and effectuell signes of grace, and
Gods good wyll towardes vs, by the
whiche he doth worke inuisible in
vs, and doth not onlye quicken, but
also strengthen and confirme our
fayth in hym.

There are two Sacramentes or-
dayned

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dayned of Christe our Lorde in the Gospell, that is to say, Baptisme, and the Supper of the Lorde.

Those five, commonly called Sacramentes, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreme Annoyng, are not to be accompted for Sacramentes of the Gospell, beyng such as haue growen, partly of the corrupt folowing of the Apostles, partly are states of life alowed in the Scriptures: but yet haue not lyke nature of Sacramentes, with Baptisme and the Lordes Supper. In which sort, neither is penance, for that it hath not any visibible signe, or ceremonie, or dayned of God.

The Sacramentes were not dayned of Christe, to be galed vpon, or to be carped about: but that we should duety vse them.

And in such onely, as worthyly receyue the same, they haue a wholesome

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Some effect and operation: But they that receaue them vnworthly, purchase to them selues, damnation, as Saint Paule sayeth.

¶ The wickednesse of the ministers, doth not take away the effectuall operation of Gods ordinaunces.

¶ Although in the visibible Church, the euill be euer myngled with the good, and sometyme the euill haue chiefe aucthoritie in the ministrati-
on of the worde and Sacramentes: yet, forasmuche as they do not the same in their owne name, but do minister by Christes commission and aucthoritie, we may vse their ministerie, both in hearyng the worde of God, and in the receauing of the Sacramentes. Neyther is the effect of Gods ordinaunce, taken away by their wickednesse, nor the grace of Gods gyftes diminished from suche, as by fayth, and rightly receaue the Sacramentes ministered vnto them,

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which be effectuell because of Christs institution & promyse, although they be ministred by euyll men.

Neuerthelesse, it appertayneth to the discipline of the Church, that inquirie be made of suche, and that they be accused by those that haue knowledge of their offences, and finally, beyng founde gyltie by iuste iudgement, be deposed.

Of Baptisme.

Baptisme is not onely a signe of profession, and marke of difference, whereby christian men are discerned from other that be not christened: but it is also a signe and seale, of our newe birth, wherby, as by an instrument, they that receaue baptisme rightly, are grafted into the Church, the promyses of the forgeuenesse of sinne, and our adoption to be the sonnes of God, by the holy ghost are visibly signed and sealed, sayth is confirmed, and grace increased by

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by bertue of prayer vnto God . The baptisme of young chyldren , is in any wyse to be retained in the Churche, as most agreable with the institution of Christe.

Of the Lordes Supper.

The Supper of the Lorde , is not onely a signe of the loue that christians ought to haue among them selues one to another : but rather, it is a Sacrament of our redemption by Christes death. Insomuch that to suche as rightly, worthily, and with fayth receaue the same, the bread whiche we breake, is a communion of the body of Christe, and lyke wyse the cup of blessing, is a communion of the blood of Christe.

Transubstantiation, or the chaunge of the substaunce of bread and wyne, into the substaunce of Christes bodye and blood, can not be proued by holy writ: But is repugnaunt to the plaine words of scripture, peruerteth

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the nature of a Sacrament, and hath geuen occasion to many superstitions.

The body of Christe, is geuen, taken, and eaten in the Supper, after a heauenly and spirituall maner onely. But the meane wherby the body of Christe is receaued and eaten in the Supper, is sayth.

The Sacrament of the Lordes Supper, was not by Christes ordinance reserued, caried about, lyfted vp, nor worshypped.

Of both kindes.

The cup of the Lorde is not to be denied to the laye people. For both the partes of the Lordes Sacrament, by Christes ordinance and commaundement, ought to be ministered to all Christian men alyke.

Of the one oblation of Christe, finished vpon the Crosse.

The offering of Christe once made for euer, is the perfect redemption, the

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the pacifying of Gods displeasure,
and satisfaction for all the synnes of
the whole world, both originall and
actuell, and there is none other sa-
tisfaction for synne, but that alone.
wherefore, the sacrifices of Masses,
in the which it was commonly sayd,
that the Priestes dyd offer Christe for
the quicke and the dead, to haue re-
mission of payne or gylt: were forged
fables, and daungerous deceites.

Of the mariage of Priestes.

T Byshops, Priestes, and Deacons,
are not commaunded by Gods lawe,
eyther to bowe the estate of syngle
lyfe, or to abstayne from maryage.
Therefore, it is lawfull also for them,
as for all other christian men, to
marry at theyr owne discretion, as
they shall iudge the same to serue
better to godlynesse.

Excommunicate persons are
to be auoyded,

The

Articles.

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¶ That person whiche by open denunciation of the Church, is rightly cut of from the unitie of the Church, and excommunicate, ought to be taken of the whole multitude of the faythfull, as an Heathen and Publi- cane, vntyll he be openly reconciled by penance, and receaved into the Church by a Judge, that hath auctoritie thereto.

Of the traditions of the Church.

¶ It is not necessarie, that traditions and ceremonies, be in all places one, or vtterly lyke, for at all tymes they haue ben dyuers, and maye be chaunged, according to the diuersitie of countries, tymes, and mens manners: so that nothyng be ordayned agaynst Gods worde. whosoever through his priuate iudgement, willyngly and purposely doth openlie breake the traditions and ceremonies of the Church, which be not repugnaunt to the worde of God, and be

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be ordayned and approued by common aucthoritie, ought to be rebuked openly (that other may feare to do the lyke) as one that offendeth agaynst the common order of the Church, and hurteth the aucthoritie of the magistrate, and woundeth the consciences of the weake brethren.

Euery particuler or nationall Church hath aucthoritie to ordayne, chaunge, and abolyse ceremonies, or rites of the Church, ordayned onely by mans aucthoritie, so that all thinges be done to edifying.

The seconde booke of Homilies, the titles whereof we haue ioyned vnder this Article, do contayne a godly and wholesome doctrine, and necessary for this time, as doth the former booke whiche was set forth at London vnder Edward the sixth: And therefore are to be read in our Churches by the ministers, diligently,

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ly, playnely, and distinctly, that they may be vnderstanded of the people.

¶ The names of the Homilies.

- 1 Of the ryght vse of the Church.
- 2 Against perill of Idolatrie.
- 3 Of repairing and keepyng cleane of Churches.
- 4 Of good woorkes, first of fastyng.
- 5 Against gluttonie and dyonkenesse.
- 6 Against ercesse of apparell.
- 7 Of prayer.
- 8 Of the place and tyme of prayer.
- 9 That common prayers and Sacraments, ought to be ministred in a tongue knowe.
- 10 Of the reuerent estimation of Gods worde.
- 11 Of almes doyng.
- 12 Of the Patience of Chyffe.
- 13 Of the passion of Chyffe.
- 14 Of the resurrection of Chyffe.
- 15 Of the worthy receauyng of the Sacrament, of the body and blood of Chyffe.
- 16 Of the gyftes of the holy ghost.
- 17 For the Rogation dayes.
- 18 Of the state of Patrimoine.
- 19 Against

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19 Agaynst Idlenesse.

20 Of Repentaunce.

The booke of Consecration of Archbishops, and Bishops, and ordering of Priestes and Deacons, lately set forth in the tyme of the moste noble king Edward the sixt, and confirmed at the same time by aucthoritie of Parliament, doth contayne all thynges necessarie, to such consecration and ordering: neyther hath it any thing, that of it selfe, is superstitious or vngodly. And therefore, whosoever are consecrate, or ordred, accordyng to the rites of that booke, since the seconde yere of the afozenamed kyng Edward, vnto this tyme, or hereafter shalbe consecrated or ordred, accordyng to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordred.

Of Ciuil Magistrates.

The Queenes Maiestie hath the chiefe

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chiefe power in this Realme of Eng-
lande, and other her dominions, but
to whom the chiefe gouernment of
all estates of this Realme, whether
they be Ecclesiasticall, or not, in all
causes, doth appertayne, and is not,
nor ought to be subiect to any for-
raine iurisdiction.

Where we attribute to the
Queenes Maiestie, the chiefe go-
uernment, by whiche titles we vn-
derstande the myndes of some blun-
derous folkes to be offended, we geue
not to our Princes, the ministring
eyther of Gods worde, or of Sacra-
mentes, the whiche thyng, the In-
iunctions also lately set forth by
Elizabeth our Queene, doth moste
playnely testifie: But that only pre-
rogatiue, whiche we see to haue ben
geuen alwayes to all godly Princes
in holy scriptures, by God himselfe,
that is, that they shoulde rule all
estates & degrees, committed to their
charge

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charge by God, whether they be Ecclesiasticall, or no, and restraine with the ciuill sword, the stubborne and euill doers.

The Byshoppe of Rome hath no iurisdiction in this Realme of Englande.

The Ciuill lawes, maye punyssh christian men with death, for heinous and grievous offences.

It is lawfull for christian men, at the commaundement of the Magistrate, to weare weapons and serue in the warres.

Christian mens goodes are
not common.

The riches and goods of christians are not common, as touchyng the right, title, and possession of the same, as certayne Anabaptistes do falsely boaste, Notwithstanding, euery man ought of suche thynges as he possesseth, liberally to geue almes, according to his habilitie.

Christian

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Christian men may take an oth.

TAs we confesse that baine and rash swearing is forbidden christian men, by our Lord Iesu Chrifte, and James his Apostle: So we iudge, that christian religio doth not prohibite, but that a man maye sweare, when the Magistrate requireth, in a cause of sayth and charitie, so it be done accordyng to the prophets teaching, in iustice, iudgement, and trueth.

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Powles Church yarde, by Richarde
Iugge, and Iohn Cawood, Prin-
ters to the Queenes
Maiestie.

Cum priuilegio Regiæ Maiestatis.



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